

IN SEARCH OF TRUTH

HAZRAT MAULANA YUNUS PATEL SAHEB
RAHMATULLAHI ALAYH

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

FOREWORD

All praise is due to Allah Ta'ala, The Inspirer of Faith,
The Guide and The Bestower of Honour.
'Salaat and Salaam upon the Seal of the Ambiyaa, the Beloved of
Allah, Sayyidina[1] Muhammad (صلی اللہ علیہ وسلم),
eternally.

This book presents a story of a sincere search for the true religion and the Divine guidance, which led to the ultimate destination. Hazrat Maulana Yunus Patel Saheb (رَحْمَةُ اللهِ عَلَيْهِ)[2] narrated this incident, presenting detail and explanation in the lessons derived.

The discourse leaves one with deep appreciation for the tremendous bounties of Imaan and Islam, and the great fortune of being followers of Nabi Muhammad (صلی اللہ علیہ وسلم).

Hazrat Maulana Yunus Patel Saheb (رَحْمَةُ اللهِ عَلَيْهِ) was the Khalifa[3] of two great spiritual personalities: Hazrat Maulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللهِ عَلَيْهِ) and Hazrat Mufti Mahmood Hasan Gangohi (رَحْمَةُ اللهِ عَلَيْهِ), and was himself, the mentor of thousands throughout the world.

In spite of Hazrat Maulana's demise, Muslims, all over the world, are still benefiting greatly from the talks, books, cds and ~~Malfoozaat[4] of Hazrat Maulana~~.

[1] *Sayyidina* : Our Leader
[2] رَحْمَةُ اللهِ عَلَيْه : literally means : 'May the Mercy of Allah be upon him'. This is

Due to the Fadhl (Grace) and Ihsaan (Favour) of Allah Ta'ala and Hazrat's admirable and valuable services of Deen, so many have sincerely repented from sins; becoming pious and devoted believers and worshippers of Allah Ta'ala, as well as devout followers to the way of life of Rasulullah[5] (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)[6]; fulfilling the rights of the Creator and the creation.

This book was completed during Hazrat Maulana's lifetime, in Muharram 1424 (March 2003) and also includes a few complementary extracts from another talk, by Hazrat Maulana (رَحْمَةُ اللهِ عَلَيْهِ).

May Allah Ta'ala grant acceptance to the humble effort made. May He make this book purely and solely for His Pleasure. May He make it a means of guidance, inspiration and steadfastness to all, and may He make it a Sadaqa-e-Jaariyah (perpetual reward) for Hazrat Maulana, myself and all those who kindly contributed to its publication. May Allah Ta'ala grant the ability to do what He loves and what He is pleased with – in word, deed and intention.

May Allah Ta'ala reward Hazrat Maulana with the best of the Hereafter, on the noble sacrifices made. (Aameen[7])

[Zul Qa'dah 1434 / September 2013]

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[5] *Rasulullah* : The Messenger of Allah

[6] (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) : 'May Allah bless him and grant him peace'. This is mentioned after the name of the Messenger Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

[7] *Aameen* : May Allah accept it

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ وَ كَ ٰى وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِنَا الْمُصْطَ ٰى

صَلَى اللّٰهُ عَلَيْهِ وَ عَلَى اٰلِهِ وَ اَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى

اَعُوْذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۚ وَالَّذِيْنَ مَعَهٗٓ أَشِدَّآءُ عَلَى الْكُ ّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰهُمْ رُكَّعًا
سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِم مِّنْ أَثَرِ السُّجُوْدِ ۚ
ذٰلِكَ مَثَلُهُمْ فِى التَّوْرٰةِ ۛ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۛ كَزَرْعٍ أَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ
فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُ ّارَ ۚ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ مِنْهُم مَّغْ ِرَةً وَّأَجْرًا عَظِيْمًا ۝

“Muhammad is the Messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves. You will see them bowing in Ruku, prostrating themselves in Sajdah, seeking grace from Allah, and (His) good pleasure. Their distinguishing feature is on their faces from the effect of Sajdah. This is their description in Taurah; and their description in Injeel is : like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds.”

[Surah Al-Fath 48 : 29]

'Ulama-e-Kiraam[8], *respected brothers and also our sisters at the Madrasah;*

[9] اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللّٰه

Every aspect of the life of Rasulullah (صلى الله عليه وسلم) is worthy of attention, admiration, appreciation and emulation. Tonight, however, I will discuss a narration, which has been reported in authentic kitaabs (books) – one, which I found to be very interesting, as well as very relevant. It is an incident from which many lessons are drawn. As such, I decided to make it our subject for tonight's discussion.

Before the actual narration, we should reflect over how very fortunate we are.

PRICELESS GIFTS

Firstly, we were born in Muslim homes. We see, read and hear the Qur`aan Shareef. The Shahadah:

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

[meaning: I BEAR WITNESS THAT THERE IS NONE WORTHY OF WORSHIP EXCEPT ALLAH AND I BEAR WITNESS THAT MUHAMMAD IS THE MESSENGER OF ALLAH.]

was recited in our ears, the day we were born. We have been granted the priceless gifts of Imaan and Islam without any effort from our side. …None of us made a request, prior to our coming into this world, that Allah Ta'ala grants us parents who are Believers in Him and His Rasul (صلى الله عليه وسلم), and who will thus be a means of our Imaan and Islam.

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[8] *'Ulama-e-Kiraam* : Noble Scholars (of Islam)

[9] *As-Salaamu 'alaykum wa-Rahmatullah* : Peace be upon you and the Mercy of Allah (The greeting of the Muslims)

…There are so many people who have to search for this Deen[10]; they have to search for the Qur`aan Shareef and they have to search for Rasulullah (صلى الله عليه وسلم). However, in their sincere quest and search, Allah Ta'ala guided them and still guides others to arrive at their destination. …Allah Ta'ala is اَلْهَادِيْ (The Guide), and guides all those who **seek** guidance.

Those who search for Islam – who look for this beautiful Deen, who make a research; then when they accept Islam, they accept it whole-heartedly and unconditionally.

Their sincerity and appreciation are such, that in their actions, behaviour, manners and etiquette, they surpass many of us who were born in Muslim homes and who grew up in Muslim homes.

The incident that I intend relating is linked to previous revealed books, so that we may recognize and appreciate these great bounties of Imaan and Islam, as well as the tremendous bounty of being born as Ummaties[11] of Rasulullah (صلى الله عليه وسلم) - without effort or sacrifice.

HAQ AND BAATIL

Another very important point that our attention should be drawn to, is that throughout the ages, throughout history, we will find that amongst mankind, there are groups of people who will oppose, what we term as **'Haq'** (Truth). This group represents **'Baatil'** (Falsehood).

[10] *Deen* : religion
[11] *Ummaties* : followers

From time immemorial, there have been groups on Haq and groups on Baaṯil, and this will continue till the Day of Qiyaamah (Resurrection).

Had there been no group of 'Baaṯil', we would not have been able to obtain the rewards of Jihaad[12], Tabligh[13] and Ta`leem[14]. We would not have been able to invite people towards the beautiful Deen of Allah Ta'ala, connect them with Him in this manner, and get the great rewards of this world and the Aakhirah (Hereafter), Insha-Allah.

DIVINE WISDOM

We should understand that there is Hikmah (Wisdom) in Allah Ta'ala creating the opposites of Haq and Baaṯil, of truth and falsehood.

This should not be misconstrued, misinterpreted and wrongly assumed, that since it is Allah Ta'ala's Decision and Wisdom, therefore those on Baaṯil have an excuse, and can simply say on the Day of Qiyaamah: *'O Allah, it was Your Decision to create two groups. Since You chose that I be of the group on Baaṯil, why should I be blamed?'* (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)[15]

It should be very clearly understood that Allah Ta'ala does not force anyone to falsehood and disbelief.

To further explain this point: Allah Ta'ala, being اَلْعَلِيْم (All-Knowing) and اَلْخَبِيْر (Aware), knows that in spite of the

[12] *Jihaad* : Striving in the way of Allah Ta'ala
[13] *Tabligh* : Propagation of Islam
[14] *Ta'leem* : Teaching
[15] (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك) *Na-uẕu Billahi min ẕaalik* : We seek Allah's protection from that.

intelligence that He will bestow, in spite of the Qur`aanic verses that will be recited, in spite of the noble Akhlaaq (character) and the exemplary example of Rasulullah (صلى الله عليه وسلم) that will be presented to the person, he will still reject Haq, and turn away from the Siratul Mustaqeem (Straight Path).

GUIDANCE AND PROTECTION

Allah Ta'ala mentions the consequence of the defiance of the Bani Is`raeel :

وَإِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِىْ وَقَدْ تَّعْلَمُوْنَ أَنِّىْ رَسُوْلُ اللّٰهِ إِلَيْكُم
فَلَمَّا زَاغُوْٓا أَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝

"AND (REMEMBER) WHEN MUSA SAID TO HIS PEOPLE, 'O MY PEOPLE, WHY DO YOU HURT ME, WHILE YOU KNOW THAT I AM A MESSENGER OF ALLAH SENT TOWARDS YOU'. SO WHEN THEY ADOPTED DEVIATION, ALLAH LET THEIR HEARTS BECOME DEVIATE. AND ALLAH DOES NOT GUIDE THE SINFUL PEOPLE."

[SURAH AS-SAFF 61 : 5]

The gist and the meaning of this, is that when the Bani Isra`eel **deliberately** deviated, Allah Ta'ala caused their hearts to deviate.

From this, we learn that when the Bani Isra`eel purposely chose to go astray, and when they decided that they were not going to accept the advice of their Nabi, Hazrat Musa (عَلَيْهِ السَّلام), and they did not obey him, the protection which covered their hearts was withdrawn. Thereafter, they were left, to be lost in the quagmire of deviation.

Those who reject Allah Ta'ala, and foolishly consider themselves independent of His Divine Favours of Guidance, Protection,

Steadfastness, Taufeeq (Divine assistance) and so forth, will only pave the path to self-destruction – like the Bani Isra`eel.

Allah Ta'ala does not guide those who are rebellious, who do not want and do not appreciate Hidayah (Guidance).

وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝

"AND ALLAH DOES NOT GUIDE THE SINFUL PEOPLE."

[SURAH AS-SAFF 61 : 5]

And Allah Ta'ala does not compel a person to Kufr (disbelief) and Baatil.

MEDIUMS OF GUIDANCE

If this is an excuse presented; that it was Allah Ta'ala's Decision that a person was left in Kufr, we will ask: **Why did Allah Ta'ala send 124 000 Ambiyaa[16] (عَلَيْهِمُ السَّلام) or more in number, to humanity? Why did He reveal His Books? Why did He then use the Sahabah-e-Kiraam (رَضِىَ الله عَنْهُمْ), the 'Ulama-e-Haq[17], the Mashaa`ik[18], and so many others, from amongst mankind, to also spread His Message and invite to His Deen?**

All of these are mediums of guidance; so that in accepting and following the guidance, we are successful and gain Najaat (salvation) in the Hereafter. **…All of these mediums are employed by Allah Ta'ala because Allah Ta'ala wants us to enter Jannah (paradise).**

Moreover, Allah Ta'ala has made Haq distinct and manifest, and states in the Qur`aan Shareef:

16 *Ambiyaa* : Messengers (of Allah Ta'ala)
17 *Ulama-e-Haq* : The True Scholars of Islam

قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ

"THE CORRECT WAY HAS BECOME DISTINCT FROM THE ERRONEOUS…"

[SURAH AL-BAQARAH 2 : 256]

ISLAM

It is an obligation upon all to find the path of Haq and righteousness, and then walk that path with obedience. …This does not refer to just any concept of righteousness and worship. **The only religion acceptable to Allah Ta'ala is Islam.**

Allah Ta'ala says :

إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ ۗ

"… TRULY, THE (RECOGNIZED) RELIGION IN THE SIGHT OF ALLAH IS ISLAM…"

[SURAH AAL-IMRAAN 3 : 19]

And :

وَمَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝

"WHOEVER SEEKS A FAITH OTHER THAN ISLAM, IT WILL NEVER BE ACCEPTED FROM HIM, AND HE, IN THE HEREAFTER, WILL BE AMONG THE LOSERS."

[SURAH AAL-IMRAAN 3 : 85]

…So we find that opposition has prevailed throughout the ages.

There have always been people opposing and rejecting Haq, as well as discouraging others from accepting the true Guidance, diverting them from the path of righteousness, success and

[18] *Mashaa`ik*: (plural of Shaykh) Spiritual mentors and guides

salvation. Such people prevent others from going towards Haq, in various ways.

One manner is that they prevent others from keeping the company of those who are on Haq. Such evil ones present all kinds of excuses and reasons; dishonestly and nefariously suggesting that such company will be a means of misguidance; of going astray.

Let us begin our story:

AN INCIDENT TO TAKE LESSON FROM

Hazrat 'Abdullah Ibn Abbas (رَضِىَ الله عَنْهُ) had related the incident of a Jew, who resided in Syria. It was his observance to read the Taurah[19] on a Saturday.

The Taurah was the Divine Book which had been revealed to Nabi Musa (عَلَيْهِ السَّلام). Saturday is the 'Sabbath' day for the Jews.

...We know that Jumu'ah is a Mubarak (blessed) day for the Mu`mineen (Believers); Sunday is regarded as a special day by the Christians, and Saturday is considered a sacred day by the Jews, a day set aside for worship. Therefore, this Jew made reading the Taurah on Saturday, his practice.

One Saturday morning, whilst this Jew was reading the Taurah, he found, in four places, the mention of Nabi's (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) Akhlaaq (character), Jamaal (beauty) and Kamaal (perfection).

The enmity of the Jews is very well known.

[19] *Taurah*: Torah - Divine Book of the Jews

Due to hatred, he could not tolerate, seeing in the Taurah, reference made to Rasulullah* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). *He decided to cut those verses out of the Taurah and burn them.

The following Saturday, he again opened the Taurah and began his reading. This time, he found mention of Nabi* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) *in eight places…

According to some Muhadditheen[20], practically every page of the Taurah contained a mention of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). Other Muhadditheen have mentioned other Riwaayah (narrations).

PAST REVELATIONS

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was mentioned in all the previous books and scriptures that were revealed to the past Messengers. Mention was made in the Taurah, Zaboor, Injeel, etc.

Allah Ta'ala revealed this message, informing everyone, that a Messenger was to come, and if any person lived in his time, it would be compulsory for the person to bring Imaan in him.

Mention was also made, in those books, of the noble Sifaat (attributes) of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

…The books to be found presently, in the hands of the Jews and the Christians, of the Taurah and the Injeel, are not the original revelations. There has been so much of interpolation, change, additions and subtractions made by them. We therefore have distorted versions and numerous editions of the previous, revealed books in circulation.

[20] *Muhadditheen* : Experts in the field of Hadeeth.

Allah Ta'ala did not take it upon Himself to protect any other book, which He revealed, except for the Qur`aan Shareef.

Allah Ta'ala says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهٗ لَحٰفِظُوْنَ ۝

"WE, OURSELVES, HAVE SENT DOWN THE ZIKR (THE QUR'AAN), AND WE ARE THERE TO PROTECT IT."

[SURAH AL-HIJR 15 : 9]

Allah Ta'ala also says in respect to this protection:

لَا يَأْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ ؕ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ۝

"NO FALSEHOOD CAN APPROACH IT FROM BEFORE OR BEHIND IT : IT IS SENT DOWN BY ONE FULL OF WISDOM AND WORTHY OF ALL PRAISE."

[SURAH FUSSILAAT 41 : 42]

Due to hatred and jealousy, the Ahle-Kitaab[21] removed from their books, all those verses wherein Rasulullah (صلى الله عليه وسلم) was mentioned. They chose to reject and disbelieve.

THE DENIAL OF THE BANI ISRA`EEL

When Rasulullah (صلى الله عليه وسلم) finally made his appearance amongst the Arabs, the Jews and the Christians denied him; even though Nabi (صلى الله عليه وسلم) was mentioned in their books.

Allah Ta'ala relates in the Qur`aan Shareef :

وَإِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِىْٓ إِسْرَآئِيْلَ إِنِّىْ رَسُوْلُ اللّٰهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰةِ وَمُبَشِّرًاۢ بِرَسُوْلٍ يَّأْتِىْ مِنْۢ بَعْدِى اسْمُهٗٓ أَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝

[21] *Ahle Kitaab* : People of the Book (Christians and Jews)

“(REMEMBER) WHEN ‘ISA, SON OF MARYAM, SAID, ‘O CHILDREN OF ISRA’EEL, I AM A MESSENGER OF ALLAH SENT TOWARDS YOU, CONFIRMING THE TAURAH, THAT IS (SENT DOWN) BEFORE ME, AND GIVING YOU THE GOOD NEWS OF A MESSENGER WHO WILL COME AFTER ME, WHOSE NAME WILL BE AHMAD.’ BUT WHEN HE CAME TO THEM WITH MANIFEST SIGNS, THEY SAID, ‘THIS IS CLEAR MAGIC.’”

[SURAH AS-SAFF 61 : 6]

It has been related that prior to accepting Islam, a Sahabi (رَضِىَ الله عَنْهُ) inquired from the Jews about Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). They recounted the description of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), as given in the Taurah, and said to the Sahabi (رَضِىَ الله عَنْهُ): *“If the man who invited you towards his religion, is the person who has such qualities, then testify and accept his message.* ***We are not going to follow him - only due to our jealousy…”***

Allah Ta’ala says in the Qur`aan Shareef:

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ أَبْنَآءَهُمْ ؕ وَإِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ۝

“THOSE WHOM WE HAVE GIVEN THE BOOK RECOGNIZE HIM (RASULULLAH (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)) AS THEY RECOGNIZE THEIR OWN SONS. IN FACT, A GROUP OF THEM CONCEALS THE TRUTH, WHILE THEY KNOW (IT).”

[SURAH AL-BAQARAH 2 : 146]

The Jews and Christians were given such details of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), in their Divine scriptures, whereby they could easily recognize him; just as they recognized their own sons, but they not only rejected the truth, they tried to conceal and hide it as well.

After instructing the Jews to believe in the Qur`aan Shareef, Allah Ta'ala tells the Jews :

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُوْنَ ۝

"AND DO NOT CONFOUND TRUTH WITH FALSEHOOD, AND DO NOT HIDE THE TRUTH WHEN YOU KNOW (IT)."

[SURAH AL-BAQARAH 2 : 42]

…When Allah Ta'ala decides a matter, then no matter how much of an effort is made to conceal anyone or anything, the truth will become evident and manifest. Allah Ta'ala's Will will become dominant.

This Jew obliterated the name of Rasulullah (صلى الله عليه وسلم) from four places in the Taurah, when he came across it. However, in his reading of the Taurah, the following week, he saw the blessed name of Nabi (صلى الله عليه وسلم) in eight places. Yet again, he tore out and destroyed clear evidence…

THE TURNING POINT

The third Saturday dawned, and so too, his time of Hidayah (guidance). This time, whilst reading the Taurah, he found Rasulullah (صلى الله عليه وسلم) referred to in twelve places …and this was the turning point.

How many more times was he going to try and remove from Divine Revelation? …The praise, status, beauty and character of Rasulullah (صلى الله عليه وسلم) were manifest in the Taurah.

Thinking that if he were to continue, he would only find more mention of Nabi (صلى الله عليه وسلم), his concern and curiosity got the better of him: Who is this Messenger of Allah Ta'ala, who has been spoken of, in so many places in the Taurah?

He decided: Let me find out from my elders as to what I should do. So much has been mentioned about this Rasul that I should find out more about him.

So this Jew began to inquire from the people as to who Nabi Muhammad* (صلى الله عليه وسلم) *is.

He was told: 'It would be better that you neither see Muhammad* (صلى الله عليه وسلم)*, nor that Muhammad* (صلى الله عليه وسلم) *sees you.' And their reason was that Rasulullah* (صلى الله عليه وسلم) *was a liar.

(نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)

What was not said! Someone said that he was a liar and an imposter; another said that he was a poet; others called him a magician and a madman. (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)

They described Rasulullah (صلى الله عليه وسلم) with every kind of derogatory title.

…And the same kind of words are showered on those who follow and emulate Nabi (صلى الله عليه وسلم).

HOSTILITY

When a person calls to Allah Ta'ala, invites to good, and forbids from evil; when he encourages others to connect themselves with Allah Ta'ala and His Rasul (صلى الله عليه وسلم), and give up sins, then many a time he has to contend with hostility and criticism.

When people are 'enjoying' their sins – because their nafs is so deeply and intensely connected with and attached to sins – be it Haraam in the form of Interest, gambling, zina (adultery), music, television, pornography, drugs, alcohol, etc., they do not want to hear that these actions are sinful.

Such persons disparage and pour scorn on those who are well-wishers for their Deen: '*You're a madman! Outdated! Living in the Camel Age! You cannot fit into modern day society!'* …and so forth.

Some even go so far as to say: '*The verses of the Qur`aan Shareef need reformation and change!'* (نَعُوْذُ بِاللّٰه)

These are titles and statements attached to all those who call and invite towards the beautiful Deen of Allah Ta'ala.

This Jew was told, in respect to Rasulullah* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم): *'He is a liar. Don't go to him. …It is best that you do not meet him.'

As I have already mentioned, this is what always happens….

When people are in search of Haq (Truth), there will always be a group on Baatil, who will draw them away, saying: *Do not go to him, because if you go to him, you will lose your Imaan.*

…Whereas if the person has to go to those on Haq and into those gatherings, **he will strengthen his Imaan, or he will bring Imaan.**

Here too, the Jew was told the same: *Do not talk about him. Do not worry about him. Do not even think of going anywhere near him.*

…And the same advice is given, even today, by the people on Baaṯil: *'Do not go to those Majaalis (gatherings). Do not keep company with him.'* …They will not say that the person is on Haq. They will say that the one on Haq is on Baaṯil, and in following him, a person will go astray. Their 'well-wishing' is saturated with the poison of enmity.

Unfortunately, this enmity and jealousy has crept into the hearts of even those who are on Haq. Due to these same weaknesses, they discourage, dissuade and even prevent *so many* from acquiring knowledge of Haq, from Institutions of Haq, and from keeping company with those who are on Haq and who call towards Haq. …May Allah Ta'ala guide us all.

In Search of Truth

This Jew was now sincere in his quest and he sought to find out more about Rasulullah (صلى الله عليه وسلم).

Those leaders and Rabbis knew very well that if this person had to meet Rasulullah (صلى الله عليه وسلم), see his Mubarak (blessed) countenance, and witness the beauty of his character; the sincerity, truth and Noor of his message, and that too with an open mind and an open heart – free of prejudice and discrimination – he would most definitely be influenced, and would undoubtedly accept Islam.

They therefore resorted to lies, by saying that he is a madman, magician, liar, etc. (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك). …But this did not discourage the Jew, for he was determined to know the truth.

He said to his opposition, taking a Qasm by the Taurah of Nabi Musa (عَلَيْهِ السَّلام): "Do not stop me; do not prevent me because I have to meet him! …I have seen, in so many places of the Taurah, the mention of his name. I want to go and find out more from him. I want to know whether whatever he is inviting towards, is the truth or not. …And if his name is mentioned in the Taurah, then it is my duty to get to know who this person is."

He was eventually told: 'If that is your intention, go. He is in Madina.'

***From Syria, he proceeded to Madina Munawwarah. And he traveled by day and night, very, very eager and keen to meet Rasulullah* (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم).**

MEETING HAZRAT SALMAAN (رَضِيَ الله عَنْهُ)

***On reaching the outskirts of Madina Munawwarah, the first person that this Jew met was Hazrat Salmaan Farsi* (رَضِيَ الله عَنْهُ)**

…The famous Sahabi who had journeyed from Persia in search of the same Truth.

Having read of Rasulullah's* (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) *beauty and character, the Jew immediately assumed that Hazrat Salmaan* (رَضِيَ الله عَنْهُ) *was Rasulullah* (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم), *himself.

He also saw other similarities in Hazrat Salmaan* (رَضِيَ الله عَنْهُ) *such as his beard and his dressing.

…Before we proceed with the story, let us consider and reflect over this first meeting with Hazrat Salmaan (رَضِيَ الله عَنْهُ) and the Jew's first impression of Hazrat Salmaan (رَضِيَ الله عَنْهُ). …There is a very important lesson we take, at this very initial stage.

The Yahudi's first meeting is with a Sahabi (companion) of Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) who was not even Arab. Hazrat Salmaan (رَضِيَ الله عَنْهُ) had traveled from Persia, seeking the true religion, and was finally guided to Madina Shareef, to the company of Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم), where he accepted Islam.

Despite this, the Jew found in Hazrat Salmaan (رَضِيَ الله عَنْهُ), the character of Nabi (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم), as he had read in the Taurah. He thus presumed that Hazrat Salmaan (رَضِيَ الله عَنْهُ) must be Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم).

…We learn from this, that Rasulullah's (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) character had transferred to such an exceptional degree into the Sahabah (رَضِيَ الله عَنْهُمْ) that on meeting a Sahabi, a person would immediately assume that that was Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), himself. سُبْحَانَ الله[22] …This was due to the Suhbah (companionship) and Barakaat (blessings) of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

Like rose petals, when placed into oil, they turn the oil into fragrant rose oil. **In a similar vein, the fragrance of Nabi's (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) Suhbah enveloped and permeated the lives of the Sahaba-e-Kiraam (رَضِيَ الله عَنْهُمْ).**

The companionship of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) transformed them in such a manner, that the Akhlaaq, Mu`aamalaat[23] and Mu`aasharaat[24] of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) became their conduct and way of life.

If a person wanted to see the character of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), then take any Sahabi and that noble, beautiful, exemplary character would be found in him – unlike us.

OUR CONDITION

Today, if a person wants to know about Islam, or enquires about Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), many of us will recommend some books to the person. We may even suggest: *'Come, I will open a kitaab, a book, and I will read it out to you.'*

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22 سُبْحَانَ الله -*SubhanAllah* : Glory be to Allah

23 *Mu`aamalaat* : dealings in business and trade

24 *Mu`aasharaat* : interaction with people

Reading about or discussing the noble Seerah[25] is to also bring the Akhlaaq and Sunnah[26] of Rasulullah (صلى الله عليه وسلم) into our lives, such, that when a non-Muslim meets or even sees any one of us, he says: ***This person is a follower of the Messenger, Muhammad*** (صلى الله عليه وسلم)***. This person is a true Believer in the religion of the Messenger, Muhammad*** (صلى الله عليه وسلم)***. He is truly one who loves the Messenger, Muhammad*** (صلى الله عليه وسلم)***!***

The non-Muslim must see Islam and they must see the Sunnah when they look at us, interact with us – and not have to refer only to books.

We need just reflect over our reality: If we have to meet someone, or some stranger has to meet us or deal with us for the first time, do we have that same etiquette and the same dealings as Rasulullah (صلى الله عليه وسلم)?

If a non-Muslim has to visit our home, will he find that same way of living as is the Sunnah? Will he be very comfortable that this is how a Messenger of Allah Ta'ala must have lived (نَعُوْذُ بِاللّٰه) - with the television, the dvds, filthy magazines and newspapers, all the 'sing-song', dancing girls, etc.? Is this the impression we present of the Sunnah? (نَعُوْذُ بِاللّٰه) **…What then differentiates us from the non-Muslims?**

We have to bring the Akhlaaq, Mu`aasharaat, Mu`aamalaat of Rasulullah (صلى الله عليه وسلم) **within ourselves and into our lives. Just this, itself, would then be an invitation to the non-Muslims to accept Islam.**

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[25] *Seerah* : Life of Rasulullah (صلى الله عليه وسلم)

[26] *Sunnah* : Practices of Rasulullah (صلى الله عليه وسلم) and his companions (RA)

A MU`JIZAH

A Mu`jizah (miracle) of Rasulullah (صلى الله عليه وسلم) was that in a short span of time – a mere twenty three years of his life, and of those twenty three years, the first three years was 'Fatrat-e-Wahi'[27] - so basically, if we have to consider, in twenty years, Nabi (صلى الله عليه وسلم) produced approximately 124 000 students; each and every one of them is given the title رَضِيَ الله عَنْهُ.

Teachers, being human, can favour their students. If a student has failed, the teacher can easily pass him.

In this case, the Examiner, Allah Ta'ala, awards a distinction to each and every one of the students of Rasulullah (صلى الله عليه وسلم), with the following verse of the Qur`aan Shareef:

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ

"ALLAH IS PLEASED WITH THEM AND THEY ARE PLEASED WITH ALLAH…"

[SURAH AT-TAUBAH 9 : 100]

Allah Ta'ala declared His <u>everlasting</u> pleasure upon all the noble companions (رَضِيَ الله عَنْهُمْ).

The first impression the Jew had of Hazrat Salmaan (رَضِيَ الله عَنْهُ) was that he was Rasulullah (صلى الله عليه وسلم).

When this Jew inquired: "Are you Muhammad (صلى الله عليه وسلم)?" Hazrat Salmaan (رَضِيَ الله عَنْهُ) began to weep.

He replied: "I am just a slave of Rasulullah (صلى الله عليه وسلم). I am not Muhammad (صلى الله عليه وسلم)…" and he drifted into deep thought.

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[27] *Fatrat-e-Wahi* : period of cessation of Divine Revelation

The Yahudi (Jew) then asked: "Where is Muhammad (صَلىاللهُعليهِوَسَلم)*?"*

Hazrat Salmaan (رَضِیَ اللهُ عَنْهُ) *realized that the Jew was a stranger in the land, and asked him: 'Don't you know anything about Muhammad* (صَلىاللهُعليهِوَسَلم)*?'*

The Yahudi replied: 'This is why I have come to Madina.'

Hazrat Salmaan (رَضِیَ اللهُ عَنْهُ) *thus gauged that the person was not aware as to what had so recently transpired in Madina Munawwarah.*

Three days before the Jew's arrival in Madina Munawwarah, Nabi (صَلىاللهُعَليهِوَسَلم) *had left the world…*

Hazrat Salmaan (رَضِیَ اللهُ عَنْهُ) was in a quandary. He did not know what to tell this Yahudi. If he had to inform the Jew that Rasulullah (صَلىاللهُعَليهِوَسَلم) had passed away three days before, he may become very disappointed and he may turn back. …And if he were to tell the Jew that he would take him to meet Rasulullah (صَلىاللهُعليهِوَسَلم), that would be a lie. …What then should he do?

MEETING THE NOBLE COMPANIONS

Neither did Hazrat Salmaan (رَضِیَ اللهُ عَنْهُ) *tell the Jew of Rasulullah's* (صَلىاللهُعليهِوَسَلم) *demise, nor did he tell him that he would meet Rasulullah* (صَلىاللهُعليهِوَسَلم)*. Hazrat Salmaan* (رَضِیَ اللهُ عَنْهُ) *said: "Come with me. I will take you to meet his companions." and he brought the Jew to Masjidun Nabawi* (صَلىاللهُعليهِوَسَلم).

Three days had passed since Nabi's (صَلىاللهُعَليهِوَسَلم) *burial. All of the noble companions of Rasulullah* (صَلىاللهُعَليهِوَسَلم) *were in deep*

grief, meditating and tearing over the passing away of Rasulullah (صلى الله عليه وسلم).

On entering the Masjid, the Jew found everyone lost in grief.

…And what sorrow could be greater upon any Muslim than the passing away of Rasulullah (صلى الله عليه وسلم)?

We cannot truly fathom that grief and sorrow experienced by the noble companions of Rasulullah (صلى الله عليه وسلم). Those very fortunate Sahabah who had the privilege and honour of seeing and meeting Rasulullah (صلى الله عليه وسلم) daily, talking to him, taking Nasihah (advice) from him, listening to his talks … and then, he was gone.

DARKNESS

When Rasulullah (صلى الله عليه وسلم) left Makkah Mukarramah, he turned towards Makkah Shareef and said: *'What a wonderful city you are and how I love you. Had my people not forced me out of you, I would never have settled in any other city save you.'*[28]

Hazrat Anas (رَضِیَ الله عَنْهُ), who spent ten years in the service of Rasulullah (صلى الله عليه وسلم), said: *'Rasulullah* (صلى الله عليه وسلم) *left Makkah in such a manner that everything in Makkah became enveloped in darkness.'* – that is, a 'darkness' settled in Makkah Shareef with the departure of Rasulullah (صلى الله عليه وسلم).

Hazrat Anas (رَضِیَ الله عَنْهُ) also said : *"The day Nabi* (صلى الله عليه وسلم) *came to Madina, everything in Madina became illuminated. The day when Rasulullah* (صلى الله عليه وسلم) *passed away, everything of Madina became dark. We had not yet dusted off the dust from our hands*

after the burial of Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) *when we began to feel the change in our hearts."*[29]

…How did everything become 'dark'? What was this darkness? Did the sun not shine anymore in Makkah Mukarramah or in Madina Munawwarah?

The sun was still shining brightly and the 14th moon still lit up the skies of Makkah Shareef and Madina Shareef.

It was the hearts that experienced an 'eclipse' with the passing away of Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم).

The change that was felt in the hearts of the Sahabah-e-Kiraam (رَضِيَ الله عَنْهُمْ) was not a change in Aqaa`id[30] or A`maal. **The change was the actual loss of the Barakaat and Anwaar[31] which was manifest in the physical companionship of Rasulullah** (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)…

Hazrat Salmaan (رَضِيَ الله عَنْهُ) ***brought the Jew to Masjidun Nabawi*** (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)***, where he found everyone in sorrow, in grief, tearing upon the demise and passing away of Nabi*** (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)***.***

Hazrat Salmaan (رَضِيَ الله عَنْهُ) ***introduced the Jew to the companions of Rasulullah*** (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم). ***…Thinking that among the companions, one must be Nabi Muhammad*** (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)***, the Jew called out: "As-salaamu 'alaykum Ya Muhammad*** (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم)***."***

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[28] Tirmidhi
[29] Shamaa`il Tirmidhi
[30] *Aqaa`id* : beliefs
[31] *Anwaar* : Spiritual effulgence and light

He had thought that if Rasulullah (صلى الله عليه وسلم) was one among them, he would reply to the Salaam and thereafter he would enquire about Islam.

سُبْحَانَ اللهِ . سُبْحَانَ اللهِ...

However, when he said: اَلسَّلَامُ عَلَيْكُمْ يَا مُحَمَّدُ ("As-salaamu 'alaykum Ya Muhammad (صلى الله عليه وسلم))," it immediately brought to the minds of the Companions, their meeting Nabi (صلى الله عليه وسلم) every time they walked into the Masjid.

They too used to say so often :

اَلصَّلٰوةُ وَ السَّلَامُ عَلَيْكَ يَا رَسُوْلُ اللّٰه

"Salutations and peace be upon you O Messenger of Allah."

or :

السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰه

"Peace be upon you O Nabi of Allah,"

How many were the times, in their lives, that they were fortunate to meet Rasulullah (صلى الله عليه وسلم), to shake his Mubarak hands, and to say: "As-Salaamu 'alaykum Ya Rasulullah." …Their Salaam was not at the Raudha Mubarak; they used to address Rasulullah (صلى الله عليه وسلم) in person.

Thinking over those precious moments, they could not control their emotions and they began to tear.

They asked the Jew: "Who are you? …Your words have made our wounds fresh. Your greeting has brought back memories of our Beloved (صلى الله عليه وسلم). …It appears that you are a stranger in this city and that you are not aware that Rasulullah (صلى الله عليه وسلم) passed away three days ago."

The Yahudi, heart broken by this unanticipated news, said: "Ah! …My journey has gone waste. My mother should not have given birth to me! …And if she had given birth to me, I should not have read the Taurah, and if I had read the Taurah, I should not have read about the qualities of Rasulullah (صلى الله عليه وسلم). It was only due to my reading of the Taurah, that I undertook this journey. …Having read about Rasulullah (صلى الله عليه وسلم), all I wanted, was to just see him, even if it was one glance at his blessed face."

After some time, trying to come to terms with this news, and regaining some of his composure, he inquired: "Is Hazrat 'Ali (رَضِيَ الله عَنْهُ) present amongst you, for I have also read of him in the Taurah?"

…The Sahabah-e-Kiraam (رَضِيَ الله عَنْهُمْ) were also mentioned in the Injeel and Taurah. Consider the honour which Allah Ta'ala conferred upon the noble Companions of Rasulullah (صلى الله عليه وسلم), that they were mentioned in previous revelations as well.

When Hazrat 'Ali (رَضِيَ الله عَنْهُ) came forward, the Yahudi said : "I cannot see Nabi (صلى الله عليه وسلم). At least describe him to me."

A DESCRIPTION OF NABI (صلى الله عليه وسلم)

There are many narrations by the Sahabah (رَضِيَ الله عَنْهُمْ), describing the beauty and perfection of Rasulullah (صلى الله عليه وسلم), the details of Rasulullah's (صلى الله عليه وسلم) blessed features: his face, hands, forehead. …Hazrat 'Ali (رَضِيَ الله عَنْهُ) has given the best description of Rasulullah (صلى الله عليه وسلم) in the Hadeeth Shareef. It is a lengthy one, so I will not go into detail…

Hazrat 'Ali* (رَضِىَ الله عَنْهُ) *replied: "Rasulullah* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) *was neither too tall, nor short. His hair was neither very curly nor very straight, but had a slight wave in it. His Mubarak face was slightly round. The Mubarak eyes of Rasulullah* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) *were extremely black. His eyelashes were long. The hands and feet of Rasulullah* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) *were fully fleshed. He had a thin line of hair running from the chest to the navel. The Seal of Nubuwwah was situated between his shoulders..."

And Hazrat 'Ali (رَضِىَ الله عَنْهُ) went on to describe other aspects of Rasulullah's (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) physique and mannerisms.

...His blessed face used to shine like the full moon. Hazrat Ibn Abbas (رَضِىَ الله عَنْهُ) had related that when Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) spoke, a Noor, emitting from his Mubarak teeth, could be seen.

'He has no equal in his magnificence.
The jewel (of excellence) in him is indivisible
And verily he is the best of all the creation of Allah.'[32]

THE BEAUTY OF NABI (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)

Hazrat 'Ayesha (رَضِىَ الله عَنْهَا) in describing the beauty of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), said: *'Had the friends of Zulaikha seen the blessed face of Rasulullah* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)*, they would have cut their hearts instead of their hands.'*

The poet of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), Hazrat Hassan bin Thaabit (رَضِىَ الله عَنْهُ), aptly presented the beauty of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم):

[32] Verses from **Qasida Burdah** (The poem of the scarf) by Imam Saalih Sharafuddeen Muhammad bin Hasan Al-Busairi (RA).

More handsome than you, these eyes have not seen;
And no woman has given birth to anyone with
more beauty than you.

You have been created free of any defect and weakness;
as if Allah Ta'ala created you, just as you desired.

…As if Allah Ta'ala had asked: *How do you want Me to create you?* And as Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) desired, Allah Ta'ala created him.

So Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was perfect in every sense of the word.

FASHIONING THE CREATION

Here, as well, we have to understand a point very well: Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was created in the best of moulds; yet, from the time of Hazrat Aadam (عَلَيْهِ السَّلام) till Qiyaamah, Allah Ta'ala will bring into existence, people of different colours, different heights and different features. And each person is the 'art work' and masterpiece of Allah Ta'ala.

Allah Ta'ala designs the foetus in the mother's womb.

هُوَ الَّذِىْ يُصَوِّرُكُمْ فِى الْأَرْحَامِ كَيْفَ يَشَآءُ ط

"HE IS THE ONE WHO SHAPES YOU IN THE WOMBS AS HE LIKES…"

[SURAH AAL-'IMRAAN 3 : 6]

Therefore, we have no right to criticize or mock any person. Mocking someone on his physical features is akin to mocking the Creator. Indirectly, fault is leveled at the Creator. (نَعُوْذُ بِاللّٰه)

Rasulullah (صلى الله عليه وسلم) said that one should not call a short person, a short person, because that is degrading[33].

Allah Ta'ala mentions in the Qur`aan Shareef :

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى أَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى أَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ

"O PEOPLE OF IMAAN! MEN SHOULD NOT MOCK AT OTHER MEN, FOR IT MAY BE THAT (THOSE MOCKED AT) **ARE SUPERIOR TO THEM** (THE MOCKERS) **NOR SHOULD WOMEN MOCK AT OTHER WOMEN, FOR IT MAY BE THAT THEY** (WHO ARE MOCKED AT) **ARE SUPERIOR TO THEM** (THE MOCKING WOMEN)**…"**

[SURAH AL-HUJURAT 49 : 11]

The weakness of a person may be physical, but in so far as his character is concerned, he may be, by far, better than us. In so far as his good deeds are concerned, he may be far ahead of us.

Outwardly, Hazrat Bilal (رَضِىَ الله عَنْهُ) was not handsome, but his heart was so pure and so white that Hazrat 'Umar (رَضِىَ الله عَنْهُ) used to address him as 'Ya Sayyidi' (O my master).

Allah Ta'ala does not consider the colour, height, features, property, wealth, lineage, etc. of a person. **The criterion considered by Allah Ta'ala is Taqwa (piety).**

Rasulullah (صلى الله عليه وسلم) said: **"Verily Allah does not look towards your physical appearances, or towards your riches; but He sees (the sincerity of) your hearts, and (the nature of) your deeds."[34]**

[33] Kanzul Ummaal / Jamiul Ahaadeeth
[34] Sahih Muslim

ITTIBA[35]

Whilst we may not possess the kind of forehead, face, hands and feet as Nabi (صلى الله عليه وسلم), we can, most certainly, adopt and emulate Rasulullah (صلى الله عليه وسلم) in character, dealings and Ibaadaat (worship).

…We may not be able to change our physical features to look like him, **but we can certainly keep the beard.**

Whatever the face may be; whether black or white, whether round, squarish or thin, or whatever kind of chin one may have, all of us (males) can keep a beard. …Keeping the beard one fist length is a Sunnah of Rasulullah (صلى الله عليه وسلم) which has been categorized as Waajib (compulsory).

Of course, the beard should not be unkempt. The person should maintain the Sunnah length, as well as the neatness of his beard.

If Nabi (صلى الله عليه وسلم) instructed that men keep their pants above their ankles, then this is his teaching and instruction which we should follow - **without question.**

We cannot change the physical shape of our feet and toes to be like that of Nabi (صلى الله عليه وسلم), but we can keep our pants above the ankle. …There is no difficulty in this.

Imam Abu Dawood (رَحْمَةُ اللهِ عَلَيْهِ) relates the following Hadeeth: Rasulullah (صلى الله عليه وسلم) said: *'The appropriate length of the garments of Muslim males is till half the calf, and there is no harm if it is kept between half the calf and the ankles.* ***However,***

[35] *Ittiba* : Obedience

that which is below the ankles will be in the fire of hell (whether it is with or without pride). He who allows his garments to flow below his ankles due to pride, Allah will (in addition to what is mentioned above) not look at him with mercy (on the Day of Judgment).”

If we adorn our faces with the Sunnah of the beard, and we adopt the libaas (dressing) of the Beloved of Allah Ta'ala (صلى الله عليه وسلم), at least on the Day of Qiyaamah, we can say :

“O Allah, I have come with the outward form of
Your Beloved (صلى الله عليه وسلم).
O Allah, You give me the Haqeeqat (reality).
I have come with the outer appearance.”
[Khwaja Azizul Hasan Majzoob (RA)]

Our respected sisters should look towards the pure wives and chaste daughters of Rasulullah (صلى الله عليه وسلم), as well as the pious women who lived in his time, follow their noble example, dress modestly, and adopt the Hijaab[36] and Niqaab[37] as they did.

To continue with the story:

When Hazrat ‘Ali (رَضِىَ الله عَنْهُ) presented these details of Nabi (صلى الله عليه وسلم), the Yahudi said : “What you have said is correct; for I have read the same in the Taurah. This is the exact description given in the Taurah.”

Thereafter, he asked : “Is there any garment of Rasulullah (صلى الله عليه وسلم)? ...Any of his clothes which I may see and give some consolation to my heart?”

[36] *Hijaab*: Covering the entire body as per the Shar'i requirement.
[37] *Niqaab*: Face Veil

Hazrat ‘Ali (رَضِیَ اللہ عَنْہُ)***, addressing Hazrat Salmaan*** (رَضِیَ اللہ عَنْہُ)***, said***:

“O Salmaan, go to my home, and request Faatima, my wife, to send the Jubba[38] of her father (صَلی اللہُ علیہِ وَسَلم) ***to me.”***

Hazrat Salmaan (رَضِیَ اللہ عَنْہُ) ***did as requested. He went to the home of Hazrat ‘Ali*** (رَضِیَ اللہ عَنْہُ) ***and tapped at the door.***

…Hazrat Salmaan (رَضِیَ اللہ عَنْہُ) was regarded as Ahle Bayt (i.e. from the household of Rasulullah (صَلی اللہُ علیہِ وَسَلم)).

When he tapped at the door and announced his purpose, that Hazrat ‘Ali (رَضِیَ اللہ عَنْہُ) ***was requesting the Jubba of Rasulullah*** (صَلی اللہُ علیہِ وَسَلم)***, Hazrat Hasan and Hazrat Husain*** (رَضِیَ اللہ عَنْہُمْ) ***came outside of their home, tearing…***

…Those grandchildren whom Rasulullah (صَلی اللہُ علیہِ وَسَلم) used to carry on his shoulders. …Those children whom Nabi (صَلی اللہُ علیہِ وَسَلم) dearly loved, came out of their home, tearing.

From the inside, Hazrat Faatima (رَضِیَ اللہ عَنْہَا) ***asked: ‘Who is this person who is making the yateem[39] cry today?’***

Hazrat Faatima (رَضِیَ اللہ عَنْہَا) ***began to weep as well.***
She then inquired: ‘Who is this person who wants the Jubba of my father? Who is this person who will wear the Jubba of my father?’

Hazrat Salmaan (رَضِیَ اللہ عَنْہُ) ***related to Hazrat Faatima*** (رَضِیَ اللہ عَنْہَا) ***as to what had transpired: The arrival of the Yahudi from Syria, his desire to meet Rasulullah*** (صَلی اللہُ علیہِ وَسَلم)***, and since this could not be, his desire to see the Jubba of Nabi*** (صَلی اللہُ علیہِ وَسَلم).

On hearing the reason behind the request, she gave the Jubba.

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[38] *Jubba* : robe
[39] *Yateem:* orphan

CREATION

…The entire universe was created for Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

'Had it not been for him, this world would not have come out of non existence.'[40]

A poet says:

"If Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) had not been born,
we would not have had the Masaajid;
we would not have had the Azaan being called out.
We would not have had Makkah and Madina. We would not have had the earth, sun, moon and ocean…

If it had not been for Allah Ta'ala's Will to send Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) to this world, Allah Ta'ala would not have created the Universe. **Yet the Jubba of Rahmatul-lil-'Aalameen[41], Khaatamun Nabiyyeen[42] had seven patches.**

When Hazrat Salmaan (رَضِيَ الله عَنْهُ) returned to the Masjid and presented the Jubba to Hazrat 'Ali (رَضِيَ الله عَنْهُ), he took it, brought it close and inhaled the fragrance of Nabi's (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) Jubba.

THE FRAGRANCE OF NABI (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)

…The perspiration of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was so fragrant that it has been mentioned that once, when Umme Sulaym (رَضِيَ الله عَنْهَا) the aunt of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) returned home, she found Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) sleeping.

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[40] From **Qasida Burdah** (The poem of the scarf) by Imam Saalih Sharafuddeen Muhammad bin Hasan Al-Busairi (RA)

[41] *Rahmatul-lil-'Aalameen* : Mercy unto the Worlds

[42] *Khaatamun Nabiyyeen* : Seal of the Messengers

Due to the heat, his perspiration dripped from his blessed body. Hazrat Umme Sulaym (رَضِیَ اللہ عَنْهَا) began to collect the beads of his perspiration in a bottle. Rasulullah (صَلیَاللہُعَلیہِوَسَلم) awoke and asked her as to what she was doing. She explained that she collected those drops of perspiration to add them to itr (perfume).

His perspiration was more fragrant than even the best of itr.

One drop of the perspiration of Nabi (صَلیَاللہُعَلیہِوَسَلم) added to the best of the itrs of Madina Shareef would enhance the fragrance of that itr so much more. …In fact, no itr was required if just one drop of that perspiration was used in place of scent.

The Sahabah (رَضِیَ اللہ عَنْهُمْ) related that whichever alley Rasulullah (صَلیَاللہُعَلیہِوَسَلم) passed, they immediately knew that he had passed there – due to his beautiful scent.

When Rasulullah (صَلیَاللہُعَلیہِوَسَلم) passed his hand over the head of one Sahabi (رَضِیَ اللہ عَنْهُ), the fragrant smell remained on his hair until the Sahabi (رَضِیَ اللہ عَنْهُ) passed away.

Imagine the kind of fragrance, the Jubba Mubarak of Rasulullah (صَلیَاللہُعَلیہِوَسَلم), absorbed.

…Those who have the genuine Hair Mubarak of Nabi (صَلیَاللہُعَلیہِوَسَلم), can still inhale that fragrance, without a drop of itr having been added to the Hair Mubarak; and with more than 1400 years having passed.

The Jubba Mubarak and so many other items that were associated to Nabi (صَلیَاللہُعَلیہِوَسَلم) are to be found in one of the museums in Turkey[43]. Despite the length of time which has

[43] Topkapi Museum

passed, there is still fragrance in all of the belongings of Rasulullah (صلى الله عليه وسلم). This is the Barakah (blessings) of Nabi's (صلى الله عليه وسلم) body. Consider then, the A'maal (actions) which were carried out, and which emanated from his Mubarak body.

THE FRAGRANCE OF THE SUNNAH

His Sunnah is such a unique gift to the Ummah, that if we were to imbibe the spirit of his Sunnah into our lives, and if we were to practise upon it, we too will develop a fragrance within ourselves.

This may not be the fragrance that emanated from Nabi's (صلى الله عليه وسلم) physical body, but it will be a fragrance that emanates from the heart, due to adopting the A'maal (actions) of Rasulullah (صلى الله عليه وسلم).

This fragrance is such, that it will be the means of other hearts becoming fragrant – with Imaan, with Islam and with the beautiful Sunnah of Nabi (صلى الله عليه وسلم)…

The Sahabah (رَضِىَ الله عَنْهُمْ) ***could not hold back their tears anymore. Seeing the Jubba of Rasulullah*** (صلى الله عليه وسلم) ***brought before them that picture of Rasulullah*** (صلى الله عليه وسلم).

They were looking at the Jubba, but it was as though they were looking at Rasulullah (صلى الله عليه وسلم) ***in that Jubba Mubarak.***

THE SPIRIT OF LOVE

We cannot really imagine…

The love they had for Rasulullah (صلى الله عليه وسلم) was so sincere, so genuine, that they were prepared to give their lives where his sweat fell. Yet many were, at one time, the enemies of Nabi

(صلى الله عليه وسلم). When they accepted Islam, they were prepared to sacrifice family, wealth and even life.

Nabi (صلى الله عليه وسلم) had to only utter an instruction and that was sufficient. The condition of the Sahabah (رَضِىَ الله عَنْهُمْ) was one of **sincere obedience.**

There was no questioning – like we find today. There was no asking: *Why? What? …What is the wisdom? In our environment, can we practise on this?* …Nothing of that nature.

The Sahabah (رَضِىَ الله عَنْهُمْ) **proved** their love. Our expression of love is merely from our lips. …**What kind of love is that, in which there is no Ita`at; in which there is no obedience to the beloved?**

Our insincerity is transparent in just a glance at our lives. …May Allah Ta'ala grant us true, sincere love and obedience.

After each Sahabi (رَضِىَ الله عَنْهُ) had inhaled the fragrance of the Jubba Mubarak, the Yahudi did the same; whereupon he said: "What a beautiful fragrance this Jubba of Nabi (صلى الله عليه وسلم) has."

The Jew then said: 'Show me the grave of Nabi (صلى الله عليه وسلم).'

JOURNEY'S END

He then presented himself at the Raudha Mubarak of Nabi (صلى الله عليه وسلم) and bore testimony:

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

[I BEAR WITNESS THAT THERE IS NONE WORTHY OF WORSHIP EXCEPT ALLAH AND I BEAR WITNESS THAT MUHAMMAD IS THE MESSENGER OF ALLAH.]

After doing so, he looked toward the heavens and petitioned Allah Ta'ala: "O Allah, if You have accepted this Islam of mine, take away my soul. There is no happiness left; there is nothing left for me in life. What should I live for now that Nabi* (صلى الله عليه وسلم) *has left the world… O Allah, what is there for me in this world, when he is no longer here – he, whom I came in search of."

He then collapsed at the Raudha of Nabi* (صلى الله عليه وسلم)*, and his Ruh (soul) left his body. **اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْن.**[44]

TAQDEER

This is what we term as Taqdeer : A Yahudi from Syria, reads the Taurah, and in search of Rasulullah (صلى الله عليه وسلم) Allah Ta'ala guides him to Madina Munawwarah, to Masjidun Nabawi (صلى الله عليه وسلم), to the Raudha of Nabi (صلى الله عليه وسلم), and there he brings Imaan in Allah Ta'ala and Nabi (صلى الله عليه وسلم). No sooner does he do so, he passes away. **سُبْحَانَ الله**

Not a single Salaah had he performed, not one fast had he kept, no Zakaah or Sadaqaat had been given, not one Hajj had been performed, no Tilawah or Zikr had been made, nor had he participated in Jihaad… because he did not get the opportunity and the time for any Ibaadah. He did nothing, except utter the Shahadah and Allah Ta'ala grants direct entry into Jannah -.

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[44] *Inna Lillahi wa-inna ilayhi ra-ji'oon* : To Allah we belong and to Him is our return. (This should be said when some loss occurs)

Many are the lessons that can be drawn from this incident: Lessons of significance and importance, which relate to us, and which need to be explained.

After considering the Mubarak Death of one who had been a Jew, one who had rejected Nabi (صَلیاللہُعَلیہِوَسَلَم), how then can we look down upon anyone?

…There is no harm in correcting a fault, weakness, failing. For example, the Yahudi was wrong in cutting and destroying the evidence of the Taurah, relating to Rasulullah (صَلیاللہُعَلیہِوَسَلَم). He should have immediately inquired into the matter.

Despite his initial rejection, enmity and jealousy, he realized his wrongdoing. He realized that the truth cannot be camouflaged or 'buried'. He was then guided and accepted by Allah Ta'ala.

THE END RESULT

Allah Ta'ala, out of His Mercy and Kindness, destined that in the latter part of his life, he will be blessed with Imaan, and enter Jannah, without carrying out any other righteous deeds.

Thus, we do not know in what condition death will visit any person…

There are numerous examples to be presented : Hazrat 'Umar (رَضِیَ الله عَنْهُ), Hazrat Khalid bin Walid (رَضِیَ الله عَنْهُ), Hazrat Wahshi (رَضِیَ الله عَنْهُ), Hazrat Abu Sufyan (رَضِیَ الله عَنْهُ) – who were, once upon a time, enemies, and later became sincere believers, adherents and defenders of Islam.

A lesson taken from these incidents is that we can never condemn a person... It may be that Imaan is written in his favour and he gains the success of the Hereafter.

This is why Hazrat Maulana Ashraf Ali Thanwi (رَحْمَةُ اللهِ عَلَيْهِ) would say: “*I do not know in what condition my death will come to me. If my death is on Imaan,* اَلْحَمْدُ لِلّٰه*. If death does not come on Imaan, then what?”*

If this is the fear of the Auliya Allah (Friends of Allah Ta’ala), what then should be our condition?

Although we will find in the lives of the Auliya Allah, so many good deeds, obedience to Allah Ta’ala and Rasulullah (صلى الله عليه وسلم), as well as abstinence from sins, they continue with Taubah and Istighfaar, and are always fearful.

All of those who were admitted into the ranks of the Auliya Allah and Sawliheen (righteous ones) maintained concern and fear in regard to their end result.

On the other hand, if we read a little Qur`an Shareef, a few Tasbeehs of Zikr, sit in a Majlis of Zikr, or do some Deeni work, we consider Jannah a guarantee, and then we look down upon others.

DETEST SIN

Hate, abhor, detest the sin, but separate the person from the sin. We may ask: How do we do so, considering that the person is indulging in sin?

Firstly, the person involved in sin, can give up his sin. So many were involved in major sins: zina, gambling, interest, drugs, alcohol and other vices. After having attended some Majlis of Zikr or Majlis of Taubah, or having participated in some Deeni work, or having joined the Jamaat, the person changed his life. He gave up all those sins.

Did any change come over the person's physical body after giving up his sins? …He is still the same person. …Now we say that he is a pious person, a righteous person, a God-fearing person; yet he is still the same person.

What **did** change were his qualities, his habits, his practices, his actions. Evil was given up and replaced with good.

Therefore, **dislike the sin, but not the person**.

How can we condemn any person, when we have no idea as to our end result?

We should also feel grieved and make Du'aa for the forgiveness and Hidayah of those who flagrantly violate the Ahkaam of Shariah.

If we give Da`wah[45], it should be with deep feeling at heart; with sympathy, empathy, compassion, sincerity and concern – desiring that we all gain salvation and enter Jannah. **If this is our feeling and approach, we will then see the impact, effect and positive results such Nasihah (advice) has on hearts – Insha-Allah[46].**

[45] *Da`wah*: Invitation (to Islam)
[46] *Insha-Allah* : If Allah Wills

ZAAHIRI AND BAATINI SINS

Whilst, اَلْحَمْدُ لِلّٰه, with the Fadhl (Grace) and Ihsaan (Favour) of Allah Ta'ala, so many are protected from major sins such as zina (adultery), riba (interest), gambling, drinking, music, etc., we find so many others caught in the same.

Due to the fact that we are not indulging in those sins, we adopt a superiority complex, a 'holier than thou' attitude, and we regard such persons as condemned to the fire, for punishment of those sins.

Those sins are **Zaahiri** (external / outer) and **major**, for which there is severe punishment – that is, if the person does not sincerely repent. However, our attitude indicates to sin that is **Baatini** (internal / inner) and **major**, for which we too will be punished, unless we repent and reform.

For example: We learn from the Ahaadeeth, that the person who indulged in zina (adultery) and did not repent for his sin, will enter the fire, to be purified of his sin. And the person who indulged in the sin of pride, will also enter the fire, to be purified of his pride. **…Both are major sins and grave offences in the sight of Allah Ta'ala.**

Nabi (صلى الله عليه وسلم) said that the person who has an atom of pride within his heart will not even smell the fragrance of Jannah, let alone enter Jannah[47].[48]

[47] Sahih Muslim

[48] That is, except after he is purified of his sin and Allah Ta'ala forgives him

Similarly, sins such as miserliness, jealousy, arrogance, showing off, insincerity, etc. are deeds which also lead to Jahannum. (May Allah Ta'ala save us.)

If we are protected from the major sins, we should express Shukr (appreciation) for the protection and Taufeeq, and humbly ask Allah Ta'ala for Istiqaamat (steadfastness). As for the sins we commit, day and night – with our eyes, ears, tongue, hands and feet; we should continuously ask Allah Ta'ala for His forgiveness.

Do not consider minor sins as insignificant (نَعُوْذُ بِاللّٰه). **Allah Ta'ala can take us to task on what we think is 'petty' and 'trivial'.**

We should reflect over the condition of the Sahabah (رَضِیَ الله عَنْهُمْ) and compare it to ours….

Hazrat Anas (رَضِیَ الله عَنْهُ) had said: *"You imagine certain sins to be more insignificant than a straw. However, during the time of Rasulullah (صَلىٰاللهُعَليهِوَسَلم), we counted them among those which could destroy a man."*

Hazrat Abdullah Ibn Mas'ud (رَضِیَ الله عَنْهُ) had similarly said: *"A Believer treats a sin as if it is a mountain over his head that may fall upon him at any moment.* ***Whereas a habitual violator of Allah Ta'ala's Commands, looks at sin as a fly that settled on his nose and he waived it away with his hand****."*

TAUFEEQ

Allah Ta'ala is the One who grants Taufeeq of obedience and Taubah (repentance). And He also gives respite to those indulging in sins, to repent and return to Him.

Many believe that since no Azaab (punishment) has afflicted them, they may continue engaging in sins, as they wish. And they believe this to be acceptable, presenting the excuse that Allah Ta'ala is اَلْغَفُوْر الرَّحِيْمُ (The Most Forgiving, Most Merciful).

No doubt, Allah Ta'ala is Most Forgiving and Most Merciful. …He has kept the doors of Taubah open for all; and that too, until a person's dying day. However, instead of the Ayaat (verses) of Allah Ta'ala's Forgiveness and Tolerance being instrumental in a person giving up sins, such a person shamelessly persists in his sins, continues in sins, using the same Ayaat. (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)

Instead of saying: *'Allah Ta'ala, being Ghafur-ur-Raheem, gave me the Taufeeq of Taubah when I mistakenly committed a sin. Now I will not displease Him,'* the person, using the same Ayah, says: *'Allah Ta'ala is Ghafur-ur-Raheem. What does it matter if I continue to indulge in zina (adultery), if I continue frequenting the casinos and raves, and continue in other Haraam. Allah Ta'ala will forgive because He is Ghafur-ur-Raheem.'* (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)

This was not what the Sahaba-e-Kiraam (رَضِىَ الله عَنْهُمْ) understood by the Ayaat depicting the Rahmah and Forgiveness of Allah Ta'ala upon His servants.

Allah Ta'ala informs us:

وَاِنِّىْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ۝

"SURELY I AM THE MOST-FORGIVING FOR HIM WHO REPENTS AND BELIEVES AND ACTS RIGHTEOUSLY, THEN FOLLOWS THE RIGHT PATH."

[SURAH TA-HA 20 : 82]

Allah Ta'ala's Forgiveness extends to those who :

- engage in **sincere** Taubah and Istighfaar,
- believe in Allah Ta'ala,
- do A'maal-e-Sawlihaah (righteous deeds and actions) and
- remain steadfast thereon.

Allah Ta'ala is Ghafurur-Raheem for all those who turn to Him with a repenting heart and who seek His pleasure with obedience and submission.

…We need to keep a very watchful and attentive eye over the condition of our hearts, the sins of the heart, as well as make a concerted effort towards **complete** purification of our Baatin and Zaahir.

Allah Ta'ala directs us :

وَذَرُوْا ظَاهِرَ الْإِثْمِ وَبَاطِنَهٗ ۚ

"AND LEAVE SIN, THE OUTWARD AND THE INWARD…"

[SURAH AL-AN'AAM 6 : 120]

THE SECOND LESSON

Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) was mentioned in previous revealed books. Those who were sincere, searched for him and accepted Islam.

…Those who had pride, those who were arrogant, those who had built-in hatred and enmity, those who were jealous and envious, were not prepared to accept Nabi (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم). This was ultimately to their loss and ruin.

In our time as well, and till Qiyamah, ‘Haq’ and ‘Baatil’ will run their respective course. The person is either a Mu`min or the person is a Kaafir. The person is either of ‘Hizbullah’ or of ‘Hizbush-shaytaan’.

أَلَآ إِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝

“… BE ASSURED THAT IT IS (THE MEMBERS OF) THE PARTY OF ALLAH THAT ARE THE SUCCESSFUL.”

[SURAH AL-MUJADALAH 58 : 22]

أَلَآ إِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ۝

“BE ASSURED THAT IT IS (THE MEMBERS OF THE) PARTY OF SHAYTAAN THAT ARE THE LOSERS.”

[SURAH AL-MUJADALAH 58 : 19]

Since you and I believe in Allah Ta’ala and we believe in His Rasul (صلى الله عليه وسلم), we should express tremendous Shukr (gratitude) to Allah Ta’ala. We did not have to go the long route.

If Allah Ta’ala had not caused us to be born in Muslim homes, if Allah Ta’ala did not give us this environment of Deen, and if Allah Ta’ala did not provide for us this knowledge via the ‘Ulama-e-Haq, then what would our condition have been?

If we had been born in some non-Muslim home, we do not know in which church, we would have been ringing a bell, or in front of which idol, we would have been standing and folding our hands before.

…So this Imaan is a great fortune. It is a great gift of Allah Ta’ala upon each and every one of us.

If we are going to sincerely express gratitude for this gift, with obedience, Allah Ta'ala will increase and strengthen us in Imaan. This is His Promise.

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِىْ لَشَدِيْدٌ ۝

"... IF YOU EXPRESS GRATITUDE, I SHALL CERTAINLY GIVE YOU MORE, AND IF YOU ARE UNGRATEFUL, THEN MY PUNISHMENT IS SEVERE."

[SURAH IBRAHEEM 14 : 7]

INGRATITUDE

Our present condition clearly points to ingratitude; otherwise we would not have to make an effort to get a Muslim to read Salaah, five times a day.

Many Muslims ask: *'Why does the Tabligh Jamaat make so much of effort on Muslims?'*

The effort is being made because Muslims are not performing Salaah, 5 times a day. The effort is being made because Muslims are not practical on Deen.

I am not saying that because of our deficiencies in practising upon the teachings of Islam, no effort must be made amongst the non-Muslims. **...Our efforts must be from all angles and in all directions.**

In the time of Nabi (صلى الله عليه وسلم), there was no need for a person to tell a Muslim that he has to perform Salaah, 5 times a day; give Zakaah if it was due; fast in the month of Ramadaan, etc.

...How can a person be a Muslim and deliberately ignore the Mu`azzin's call to Salaah? ...How can a person be a Muslim and not fast the month of Ramadaan?

There was no need for effort among the Muslims then, with regard to practice, because Islam was their way of life. Their appreciation and gratitude was practical implementation of the teachings of Islam.

Today, the effort has to be made on the Muslims because of the general negligence and indifference to Islamic teachings. **If the Muslim established Islam in his life, that time could be channeled and directed to inviting the non-Muslims to Islam.**

...So there is no doubt that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was sent as the Messenger of Allah Ta'ala, and that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) is Khaatamun Nabiyyeen.

KHAATAMUN NABIYYEEN

The Qadianis and other sects have doubts as to whether Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was the last of all the Ambiyaa (عَلَيْهِمُ السَّلام). Alhamdulillah, we have got no doubt in this.

Allah Ta'ala mentions :

مَا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُولَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ط وَكَانَ اللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمًا ○

"MUHAMMAD IS NOT A FATHER OF ANY OF YOUR MEN, BUT HE IS A MESSENGER OF ALLAH AND <u>THE LAST OF THE AMBIYAA</u>. AND ALLAH HAS THE KNOWLEDGE OF EVERYTHING."

[SURAH AL-AHZAAB 33 : 40]

We also have got no doubt in regards to Rasulullah (صلى الله عليه وسلم) being Ra<u>h</u>matul-lil-'Aalameen.

RAHMATUL-LIL-'AALAMEEN

Allah Ta'ala mentions :

وَمَآ أَرْسَلْنٰكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝

"AND WE HAVE NOT SENT YOU BUT AS MERCY FOR ALL THE WORLDS."

[SURAH AL-AMBIYAA 21 : 107]

He was a Mercy for all : A Mercy for the black and for the white; a Mercy for the rich and for the poor; a Mercy for the Kings and rulers and for the citizens; a Mercy for even the animals.

If we have to discuss this aspect, we would require hours upon hours. Nabi's (صلى الله عليه وسلم) entire life was full of Mercy. **There was no question of revenge.**

Regarding his personal self, he never took any revenge. He was always overlooking, full of forgiveness. Such was his nature that he could not even see his enemies suffer.

So we have no doubt about Rasulullah (صلى الله عليه وسلم). The only requirement is that we accept his message and we follow him.

SUNNAH

If Nabi (صلى الله عليه وسلم) said that we eat and drink in a certain manner, this is how we should eat and drink. Read '**بِسْمِ اللّٰهِ**' (Bismillah) in the prescribed way, before eating or drinking, eat with the right hand, sit and drink, drink water in three sips, etc.

No matter what our status in society, no matter what home we live in, no matter what car we may be driving – even if we are

traveling by bus or train; or someone is piloting a plane – the respective Masnoon Duas can easily be read. All of us can do this.

We can eat the food available in our times. We can wear good clothes. We can live in good homes. We can use any mode of transport – car, train, plane, bicycle, etc. and still draw the rewards.

In every aspect of life – be it marriage, Walima, business, etc. enquire from the 'Ulama-e-Haq as to the way in which Nabi (صلى الله عليه وسلم) undertook the particular action and follow suit. This is sufficient to gain the closeness of Nabi (صلى الله عليه وسلم).

This is what will build up that Muhabbat (Love) of Nabi (صلى الله عليه وسلم). *…How did my Beloved eat? What clothing did my Beloved wear?* The person who is a lover wants to find out every detail about the beloved. Added to which, he does not want to displease the beloved.

Nabi (صلى الله عليه وسلم) left for us, a beautiful Deen and way of life, which is simple and easy. Hazrat Maulana Abrarul Haq (رَحْمَةُ اللهِ عَلَيْهِ) had described the Sunnah most aptly, as :

- اَكْمَلْ : Perfect,
- اَجْمَلْ : Most Beautiful,
- اَسْهَل : Most simple.

Hazrat Maulana 'Umar (رَحْمَةُ اللهِ عَلَيْهِ) from Palanpur (India) had said that one will achieve four bounties in following the Sunnah :

- هِدَايَة : Guidance
- بَرَكَاتْ : Blessings
- رَحْمَة : Mercy
- مُحَبَّة : Allah Ta'ala will make the person beloved in the hearts of people.

Allah Ta'ala says in the Qur`aan Shareef :

قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ط
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

"SAY (O MUHAMMAD (صلى الله عليه وسلم)): 'IF YOU REALLY LOVE ALLAH, THEN FOLLOW ME, AND ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS. ALLAH IS MOST-FORGIVING, VERY-MERCIFUL."

[SURAH AAL-IMRAAN 3 : 31]

The touchstone of the claim to Divine Love is the practical implementation of the Sunnah of Rasulullah (صلى الله عليه وسلم).

This is another lesson to take for tonight : Here is a person whom Allah Ta'ala gifted with Hidayah. He traveled from Syria, accepted Islam and passed away, without having the opportunity and life to practise on the Qur`aan Shareef and Sunnah.

You and I do not know how long we will live in this world. As long as we are living, we have got to follow Rasulullah's (صلى الله عليه وسلم) teachings. If we do this, it means that we have taken a lesson from these Majaalis and talks on Seerah.

…If we attend, just to listen and comment on the speech that was given, and thereafter continue with our old life-styles, we have not understood the objective. Everything has a purpose and our attendance should be to take lesson **and act** upon the advices given.

We have heard plentiful. We have heard so much that we can write volumes ourselves.

Now is the time for action. We have got to implement all of this knowledge within ourselves and in our lives; then only will we find that change in our hearts.

THE THIRD LESSON

When we hear of an 'Aalim of Haq, one who has deep love for Allah Ta'ala and Rasulullah (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), or an Aarif Billah[49]; one who has attained the Wilaayat of the Siddiqeen, who is visiting our country or town, we should not disregard and reject such a personality.

Do not say: *'We do not want to go to him…'*, presenting all kinds of baseless reasons or suspicions. Allah Ta'ala can well deprive such a person of Hidayah**. In spite of the person's little attachment to Deen, he can go very far from Deen later in life, because of this rejection or criticism of one who is a Wali of Allah Ta'ala. …This is a very, very dangerous trait in the lives of Muslims today, and all of us.**

Sometimes a person is a great Wali of Allah Ta'ala, and we do not recognize his 'maqaam' and status. Due to disagreement in regard to some issue, or due to a difference of opinion in a certain matter, we distance ourselves from his talks, advice and Majaalis. Whilst we think we are on Haq, the grave danger is that if this Wali of Allah Ta'ala has to utter just one sigh, in the hurt we cause to him, we do not know as to what will become of us.

[49] *Aarif Billah* : One who has recognized Allah Ta'ala

A STORY OF THE KILLING OF AN ELEPHANT CALF

Hazrat Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) related that a group of friends, on a journey in India, lost their way. They suffered severe difficulty and intense hunger, which created restlessness and impatience.

They came across the calf of an elephant. In desperation, they decided to kill the calf. An intelligent person, amongst them, warned: *"Take heed : Do not kill the calf. For if you do so, and you eat of it, the elephant will not leave a single one of you alive."*

They did not listen to the warning. They killed the calf, roasted its meat and ate of it.

The intelligent one, instead of consuming the meat, satisfied his hunger with grass. Considering the threat that hung over his companions, he decided to sleep far from them.

When the elephant returned, and saw the blood of its calf, it immediately understood what had transpired. …Overcome by anger and rage, it approached the solitary man who was asleep, and smelt him. Since it did not perceive the smell of its calf, the elephant let him be.

Then it set off, towards the rest of the group. Perceiving the smell of its calf from each of them, the elephant trampled them to death in revenge.

One lesson drawn from the story, is that harming an elephant is not as dangerous as harming its calf. If harm just touches its calf, its revenge is most severe and destructive.

In the light of this, we see that when we disobey Allah Ta'ala, we can still secure His Forgiveness with sincere Taubah. However, when a person harms a friend of Allah Ta'ala, Allah Ta'ala avenges the harm to His friend.

Hazrat Abu Hurairah (رَضِيَ الله عَنْهُ) narrates from Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), a Hadith-e-Qudsi, wherein Allah Ta'ala states: "**Whosoever hurts a Wali of Mine, then I give him the ultimatum of War."**[50]

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) is reported to have said that Jibra`eel (عَلَيْهِ السَّلام) reported that Allah Ta'ala says: **"Whosoever insults or slanders any of My Friends has come forth in battle against Me. I am so angered at attacks on them, that in their defence I am like an enraged lion (looking for revenge)."**[51]

Generally, the Auliya Allah do not take revenge when someone causes harm to them. They much prefer to make Du'aa for such a person.

Sometimes, however, when nothing is said, Allah Ta'ala takes revenge. He punishes, and sometimes in very strange ways. One can thus gauge the gravity, seriousness and dangers of causing harm or hurt to the Friends of Allah Ta'ala.

DIVINE CENSURE

If we do not want to attend the Majaalis of a certain Wali of Allah Ta'ala, that would be to our own loss. **However, to criticize, mock, backbite and slander a Wali of Allah Ta'ala is the most poisonous flesh a person can eat.**

[50] Sahih Bukhari
[51] Durr -Manthoor

When backbiting about a brother Muslim is, in itself, so serious, what of the Auliya Allah? …Even though it is so dangerous, speaking ill of them means nothing. We are absolutely comfortable with backbiting and slandering the Auliya, ‘Ulama, Sulaha[52], and everyone we can think of.

Allah Ta’ala makes mention in the Qur`aan Shareef :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ۝

“O YOU WHO BELIEVE! AVOID MUCH SUSPICION, INDEED SOME SUSPICIONS ARE SINS. AND SPY NOT, NEITHER BACKBITE ONE ANOTHER. WOULD ONE OF YOU LIKE TO EAT THE FLESH OF HIS DEAD BROTHER? YOU WOULD HATE IT (SO HATE BACKBITING).
AND FEAR ALLAH. VERILY, ALLAH IS THE ONE WHO ACCEPTS REPENTANCE, MOST MERCIFUL.”

[SURAH AL-HUJURAAT 49 : 12]

Rasulullah (صلى الله عليه وسلم) said : *“Beware of suspicion, for suspicion is the worst of false tales, and do not look for the other’s faults, and do not do spying on one another, and do not practise Najsh (offering a high price for something in order to allure another customer who is interested in the thing) and do not be jealous of one another, and do not hate one another, and do not desert (stop talking to) one another. And O Allah’s servants! Be brothers unto each other!”*[53]

[52] *Sulaha* : Pious
[53] Bukhari

May Allah Ta'ala grant us the recognition and realization of our weaknesses, and grant us the Taufeeq of rectifying and reforming ourselves, of all Zaahiri (external) and Baatini (internal) evils.

Make a lot of Dua for me, that Allah Ta'ala keeps me on Siratul Mustaqeem, protecting me until my last day, until my last breath. …That He uses me for the services of Deen until the last breath of life; protecting me from nafs, from pride, arrogance and all those Sifaat and actions that lead to the destruction of a person.

May Allah Ta'ala give us all the Taufeeq to read about Rasulullah (صلى الله عليه وسلم), to listen to discourses about his life, and to implement his beautiful Sunnah in our lives so that we may become recipients of Allah Ta'ala's Mercy and Rahmah and His Love and Forgiveness.

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Du'aa

O Allah, forgive us all our sins, and grant us the courage to abstain from every form of disobedience to You.

O Allah, bless us with complete purification of our hearts, from pride, malice, insincerity, show, envy, jealousy and all other vices of the heart.

O Allah, bless us with the best of both worlds.

O Allah, fill our hearts with Your Love and the Love of Rasulullah (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ).

O Allah, forgive those who have passed away. And when our time of death arrives, let it be in a state of Imaan, and at a time when You are pleased with us.

O Allah, we ask of You all the goodness which had been asked for, by Your Messenger, Muhammad (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ); and we seek Your protection from all evil things from which Your Messenger, Muhammad (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) had asked protection from; Only You are capable of helping us.

(Aameen)

Recognizing Truth and Falsehood ~ A Masnoon Dua

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was the teacher of Haq – and from whom we received our Imaan and Islam. And it is from him that we learnt how to differentiate between Haq and Baatil, how to preserve, nourish and strengthen our Imaan, how to love Allah Ta'ala and establish a beautiful Friendship with Allah Ta'ala, such that we return to and meet Allah Ta'ala in a condition, where He is pleased to meet us and we are pleased to meet Him.

Amongst thousands of beautiful Masnoon Duas, the following Dua has also been taught by our Beloved Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), whereby we ask Allah Ta'ala to make apparent to us, what is Haq and Baatil, and grant us the Taufeeq and ability to follow what is Haq and stay away and refrain from whatever is Baaṯil. The Dua is as follows:

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَّ ارْزُقْنَا اتِّبَاعَهٗ وَ اَرِنَا الْبَاطِلَ بَاطِلًا وَّ ارْزُقْنَا اجْتِنَابَهٗ

O Allah! Enable us to see the Truth as Truth and give us the ability to follow it. And show us the falsehood as false and give us the ability to refrain from it.

[Extracted from a discourse by Hazrat Maulana Yunus Patel Saheb (RA)]

Detailed description of Rasulullah صَلیاللہُعَلیْہِوَسَلَم , as given by Hazrat 'Ali (رَضِیَ اللہ عَنْہُ)

It is related from Ibraheem Bin Muhammad (RA), who is from the sons (grandsons) of Hazrat 'Ali (رَضِیَ اللہ عَنْہُ), *that whenever Hazrat 'Ali* (رَضِیَ اللہ عَنْہُ) *described the noble features of Rasulullah* (صَلیاللہُعَلیْہِوَسَلَم), *he used to say:*

Rasulullah (صَلیاللہُعَلیْہِوَسَلَم) *was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his Mubarak face was slightly round (meaning he did not have a full round face, nor a fully elongated face, but in between the two). The complexion of Rasulullah* (صَلیاللہُعَلیْہِوَسَلَم) *was white, with redness in it. The Mubarak eyes of Rasulullah* (صَلیاللہُعَلیْہِوَسَلَم) *were extremely black. His eyelashes were long.*

The joints of the body (elbows, knees, etc.) were large; likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. He had a thin line of hair running from the chest to the navel.

The hands and feet of Rasulullah (صَلیاللہُعَلیْہِوَسَلَم) *were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place.*

When he addressed a person, he turned his whole body towards that person.

The Seal of Nubuwwah was situated between his shoulders. He was the last of all Ambiyaa.

He was the most generous and the most truthful. He was the most kind-hearted and came from a noble family. (This means his character, family background and everything else was of the best).

Any person who saw him would become awe-inspired. Anyone who came into close contact with him and knew his excellent character, was smitten with the love of his excellent attributes.

Anyone who described his noble features can only say: ***'I have not seen anyone like Rasulullah*** (صلى الله عليه وسلم), ***neither before him nor after him.'"***

♦♦♦♦♦♦♦♦♦♦♦♦

Hazrat Quthm Ibn Abbas (رَضِیَ اللہ عَنْہُ) was the last person to come out of the blessed grave (of Rasulullah (صلى الله عليه وسلم)). He said : 'I am the last person who had the sight of Rasulullah's (صلى الله عليه وسلم) blessed face and saw that the blessed lips of Rasulullah (صلى الله عليه وسلم) were moving. I put my ear close to the blessed face of Rasulullah (صلى الله عليه وسلم) and heard Rasulullah (صلى الله عليه وسلم) saying : '*O my Cherisher, My Ummah!'*

[Madaarijun Nubuwwah]

Publications

Tafweez – The Cure for Depression
Hedayatus Saalikeen – Book 1
Combating the Whisperings of Shaytaan
Aashiq-e-Sawdiq Part 1
Aashiq-e-Sawdiq Part 2
Ikhlaas
Kicking the Habit
Du`aa
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His Character was the Qur`aan
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Towards Reformation of the Heart – Book 1
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